674 like ours except that patches of blood made violent interruptions on the
764 chaste red and white striped design, being slung on a pole, carrying a
775 woman who had been hacked by the dah of a hot-tempered husband. When one of the villagers had died a sudden death through poisoning, we listened wide-eyed to Ma Aye Shwe's account of his burial. All the old and broken bottles of Ye had been collected and ground up. His grave was dug, and after the coffin had been put into it, was filled up with alternating layers of earth and of powdered glass. This was because one of our persisting animist beliefs is that a spirit whose body dies a "green" death, that is, sudden, violent and unnatural, will walk about the earth in the form of an undesirable ghost, and hence the glass which will keep it under the earth and prevent its escape, much as thieves are deterred from climbing a wall which has powdered glass strewn along its top.

• 731 Every few years also, the water of the Ye creek rose so high that the ground and main floors of all the houses were flooded, and my grandmother and aunts had to retreat with all perishable goods and furniture to the high reaches of the platform storey and camp there till the water retreated. How we longed to visit Ye when this happened, but the nearest we came to realizing these floods was to see unexpected little patches of the sand of the creek every now and again in the houses, where the traces of the visiting waters had not been swept away. In one really bad year the waters at chaung-bya swelled into a mountainous flood which rose suddenly in a great roar and carried with it huts and rafts and stored
[772] goods of all kinds. Grandmother and my great-aunts watched dumbly from the top of the pagoda hill, while cocks and hens and dogs and people clung to the thatched roofs of the floating houses, the cocks crowing and dogs baying and people praying, all rushing swiftly and inevitably past Ye, towards the great Thamoddhaya, the great ocean which is part of the waters which break the girdle of the Settkyawala Mountains circling the world around Myinmo Mount. Every few years, as a matter of fact, Uncle Thet Hnan, who had a garden and house at chaung-bya, lost a few tins of sesamum oil, or some part of his bamboo structures. This was because they all built and rebuilt the houses too near the water, to provide a quick escape from dacoits and enemies.

674 It was a dangerous life in these gardens even during our most recent years there, and my cousin Nyein Maung who was the stalwart to give my aunts most protection, developed into a rough and ready dispenser of justice. On one occasion he watched the hand of a thief creep up through the bamboo slathes of the flooring on which his little son played. The child wore a gold anklet which the hand coming out of the darkness tried to wrench off. Nyein Maung who anticipated that

2:Scott G-5 (1870's-1909)1910 AP1 Burma A P1
Burmese AP4
Upper Burma
Lower Burma
Europeans

Be 461 Be 461 181

down the river in the big rice-boat to one of the great milling towns. And so an uneventful life passes away: the greatest ambition to see the village boat successful at the Thadingyut races, and the village champion cock or buffalo triumphant over all others; the greatest desire to live peaceably with all men and observe the Ten Precepts; the greatest excitement the occasional visit of the English district officer, or the suspicion of a witch in that lonely house down by the spirit's pool on the creek. In Upper Burma formerly this quiet was more apt to be disturbed by the summoning of levies to serve in some special raid against audacious dacoits, or to make a demonstration against reiving mountaineers. If the myo-wun was a pious man, calls for enforced labour at digging tanks, building pagodas and monasteries, rest-houses and tazaungs, were likely to keep the villager a great deal more occupied than he cared for. There can be no doubt in any patriotic Burman's mind that the state of the people, regularly taxed though they be, under British rule, is infinitely happier than it was under their king, and all but the officials and their hangers-on longed for the day when the English flag was to float over all the land as far as Mogaung. There could be no hope for the country, where, even under a kindly king like Mindôn, ill-conditioned governors oppressed the populace with absolute impunity. Complaints were made, but his majesty could not venture to leave his palace for any great distance to inquire for himself, and gold easily dulled the senses of the highest minister round the golden throne. It is little wonder then that the people, kept perpetually in the lowest depths of poverty, were, if not actually dying out, certainly not increasing in numbers. There was nothing which so much indicated the popular feeling, and at the same time so irritated the Burmese Government, as the unceasing stream of emigrants to Lower Burma.

Be 181 731

Nevertheless, even in Independent territory the Burman preserved his light heart and buoyant disposition. No calamity is so overwhelming as to make him despond. Some years ago a large fire occurred in Mandalay, and spread with such terrible rapidity that the inhabitants of a whole quarter were unable to save anything but the clothes they

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2:Scott G-5 (1870's-1909)1910 APl Burma
Burmese AP4

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wore. Some of them went the next day to the English missionary chaplain, and told him of the misfortune that had befallen them, and how so completely were they rendered destitute that they had been indebted to the charity of the inhabitants of the monastery for a breakfast that morning. The clergyman promised to do what he could for them, and the same evening went along to view the site of the fire. What was his astonishment to find that the burnt-out victims had rigged up a rude stage among the charred stumps of their house-posts, and in default of a house to sleep in, were prepared to spend the night listening to the love-making of the princes and princesses, and laughing at the caustic witticisms of the clown, not a few of the jokes being inspired by the blackened surroundings. Such defiance of all the ills of fate is very characteristic, and would seem to a Burman mind the most natural thing to do under the circumstances, since it afforded both distraction and amusement.

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If any one has escaped the curse of Adam it is the Burman. He does not need to earn his bread with the sweat of his brow, and riches having no attraction for him, when his patch of paddy land has been reaped, his only concern is how to pass the time, and that is no very difficult matter, where he has plenty of cheroots and betel-nut. He can stroll along to neighbour Maung Gyi's, whose son has a knack for wood-carving, and watch him as he deftly cuts out a piece of elaborate scroll-work for the roof of a neighbouring monastery, or finishes off the grim features of a bilu for the English Inspector of Police. Next door the sayā is engaged on a painting, the representation of some palace scene, or of some well-known event in the life of the Lord Buddha. Burmese artists do not, as a rule, paint likenesses, though they are by no means unsuccessful when they make the attempt. Any one but a high official would probably consider it a mark of great presumption and conceit to hang up a picture of himself in his house. There is, however, none of the objection to portrait painting which is so common with some other nations. For example, the Mohammedans will not suffer likenesses to be drawn for fear they should demand a soul on the Day of Judgment, and so some actual human being might come to be left out in the cold. Catlin

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2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

ends; females are larger at the base; those which swell out in the middle are a-thet ma-shi—without life; taing bilu, ogre's posts are largest at the top. As a general rule it may be taken for granted that if a house is built with neuter posts, its inmates will always be miserable and unlucky; if the posts are ogres, death and disaster will attend; male posts are easy-going and harmless; females, on the contrary, are fortunate and leading to honour. But it may happen that the character of the piece of ground on which the house is built upsets all these generalisations, so that it is necessary to get a wise man's opinion before you get your posts. The Deittôn gives many instructions on the subject, and among other things mentions how a man's fortune may be calculated from the Hle-ga-tit, the side pieces of the steps which lead up to the verandah. The presence or absence of knots, and if the former, their position, determines the luck of the householder.

Poor people use bamboo instead of wood, and make their walls of mats, woven of the same substance, split up. Occasionally, however, they rise to the dignity of common jungle timber. Richer people make use of the invaluable teak, or of pyinkado (*Xylia dolabriformis*), a wood almost as durable, and equally expensive. White ants will attack neither of these. The walls of such houses are planked. The roof is sometimes composed of small flat tiles, but more commonly of thatch. This consists in most places in the Delta of dani, the leaves of the toddy palm, which are first soaked in salt water, a precaution which prevents insects from destroying them. Up country a species of grass called thekkè is universally used. This style of roofing is very satisfactory in every respect but one. It is cheap, easily put on, reasonably water-tight, but very inflammable, and consequently is not allowed in any of the larger towns in the Province. In the smaller stations, however, it is almost universal, and the consequence is that when one house takes fire, the sparks from it kindle all the others, as a matter of course. Consequently, as an imperative measure of protection, every house is provided with a long hooked bamboo, called a mi-cheit, by means of which to pull off all the thatch as soon as a fire breaks out in the neighbourhood, and in

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

342 addition to this a mi-kat stands beside it. This is a broad
731 griddle, or flapper kind of thing, and its object is to beat out
355 the flame which may be caused by a spark lighting on the roof. In addition to this, in many parts of the country, pots full of water are always kept in readiness on the tops of the houses, so that when the hour of danger comes, the householder may douse his roof, and so do the best for himself. In Mandalay, under native rule, some of the pa-gwets, and other outcasts, patrolled the streets all night, to watch for and prevent fires as much as possible.

[368]

342 Another kind of roofing is wā-kat, a sort of flat tile-like construction, six feet long by two feet broad, made of coarse bamboo matting. Bamboos split in half down the centre, and with the knots smoothed away, are also used. They are placed close together, with the hollow side upwards, extending all the way down from the ridge to the eaves, and over these again are placed others with the rounded side up, the whole presenting rather a curious appearance, but making a very serviceable roof and not nearly so dangerous as the leaf or grass thatching. The leaves of other trees are also occasionally used, but the simplicity and cheapness of the dani roof make it by far the most prevalent in the delta, as grass is elsewhere, notwithstanding its danger. In Rangoon and Maulmein, shingles, that is, small wooden slabs like slates, are being very generally introduced.

In the better class of houses the floors are made of planking, but poorer people have nothing better than a series of whole or split bamboos laid side by side on the cross-beams and tied down with rattans. This is not very pleasant to walk on, and has the further disadvantage of being anything but cleanly, for the spaces between the bamboos offer an irresistible temptation to drop all litter and garbage on to the ground immediately underneath the house, and were it not for the pariah dogs the sanitary condition of the place would soon be very bad.

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352 The house is thus simple enough in its character, but
177-35 the furniture is still more so. Intercourse with the English
369 has indeed brought many Burmans to indulge in English luxuries, and in many houses in Rangoon and the larger district towns, chandeliers, bookcases, pictures, and even

2:Scott G-5 (1870's-1909)1910 AP1 Burma(Chinese Indians)AP1
Burmese AP4

village therefore remained, and has served to drag out a long suburb beyond the Arakan pagoda as a kind of connecting link. Numbers of later arrivals, however, settled in the royal City of Gems, and the wealthier merchants all eventually moved their headquarters thither, so that his majesty triumphed in the end. The best houses in Mandalay, the only brick ones, in fact, till the British came, are all in the possession of the Chinese and Indian merchants. Burmans had neither the right nor the money to build anything but wooden erections. These latter have, however, the compensating advantage that they stand all but the most violent earthquakes, while the brick houses, even when they are strengthened by an elaborate wooden framework, usually collapse when there is anything like a heavy shock.

But the great majority of the houses are simply wattled huts, with large open spaces in their rear which serve to keep the town airy and well ventilated. According to Burman custom each house has its little shop with the entire stock in trade displayed to the view of the passer-by. As in all Eastern towns, those who occupy themselves with a regular handicraft all flock together. Thus the umbrella-makers and sellers of saddlery live to the south of the palace, vendors of bamboo-work and lacquered boxes to the west, while the potters and miscellaneous goods shops are mostly along the street that leads to Payā Gyi, the Arakan pagoda.

There was no attempt at metalling any of the roads, except in independent times the broad thoroughfare which led up from the steamer ghaut, past the ministers' residences, up to the outskirts of the town, for Mandalay lies two miles away from the river-bank, the idea being that at Amarapura the noise of the foreigners' steamers disturbed the royal repose. The big stones which represented the metalling on this one road were rather a trouble than otherwise, except to the vultures and egrets in the wet weather, when all around was a sea of mud, and the boulders formed an eligible coign of vantage. Elsewhere the streets were cut into huge ruts, and the bullock-carts went along in the hot weather in a pyramid of dust, and in the rains a ploughed field would be smooth going in comparison. But the gaily-painted carriages which always suggest a dog-kennel on

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

62. DAYIN ORNAMENT.

exhausted their resources in the building of it. In the moist region the effects of rain and vegetation combine to dilapidate buildings in less than a lifetime. The stone-grey and lichen-covered wood attains the distinction of age before its time. In the dry zone of Burma Proper fires are very frequent. Few examples of wood architecture of over a century old exist anywhere. It is scarcely possible to trace the steps by which the present style developed from the Indian models.

As distinguished from the *kyaung, thein*, and other wood buildings, the *Zedi*, which are such a prominent feature of Burma and Siam, are of masonry. In Arakán they are of hewn stone; elsewhere they are of brick plastered with lime. It is a point of honour with the Buddhists of those countries to crown every eminence with a *zedi*. The chief *zedi* of a place—*Payá-dyí*—is on the highest ground in the vicinity, and is cared for by the public. The subsidiary *zedi*, the *wut, tazáung*, and other accessories which cluster around the *Payá-dyí*, are the work of private individuals. Old and new are huddled in chaotic profusion. Many erections are ruinous and disregarded. But so long as a vestige of the original structure, remains, it monopolises the site. The development of the conical *zedi* may be traced, step by step, from the ancient temple. Originally, *zedi* are shrines for relics of the Buddha—the Indian *Stupa, thp, dāgaba, dagôba*, of which last "pagoda" is a transposition. The vast majority of *zedi* only pretend to symbolize actual shrines. The shrines of reputed relics are

63. DETAIL OF EAVES AND GABLE

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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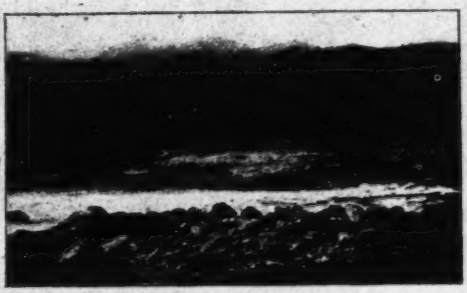
[731]



247. THE GREAT RAPID OF THE SALWEEN (HATJI).

the chance for the timber-trees. A seeding teak-tree may originate a clump of young teak on the natural clearing, just as happens on cultivation clearings (*taungya*, p. 149). Sometimes a mixture of trees in its turn suppresses the young bamboo. So far from forming vegetable mould on the surface, the great crisp leaves of teak (No. 355) provide rich fuel to the forest fires which burn every season and kill the struggling seedlings of trees. The bark of teak has about an eighth of an inch of a loose corky layer which protects the quick against scorching. The bare soil is exposed to severe erosion by rain. It is only where contributions of a better kind than its own are made to the soil that teak flourishes. Its occurrence is limited to patches of the dry forest zone, in which drainage and other factors not yet understood concur in a favourable way. Teak plantations are easy to start and the young trees are very promising. But they begin to languish and to seed prematurely when planted pure, as they mostly are. Teak attains its full height early, before commencing to flower, which it does in its axes of growth. Where the bloom drops off, no further straight length is grown. The stock of teak is in the main mature and over-mature. It is the savings which the mixed forest has accumulated of this imperishable wood, and is not supported by relays of younger generations in due proportion. Much even of the apparently rising stock is exhausted in vigour and is stationary; a tree crippled in vigour may never attain a girth of five feet. The blanks made by working out the teak are naturally filled up by the more numerous competing species. Teak seedlings in open situations grow twenty to thirty feet

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248. VORTEX OF THE GREAT RAPID.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma AP1
Indians
Burmese AP4

Ba
167
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463
Ba
Bse
511
Bse
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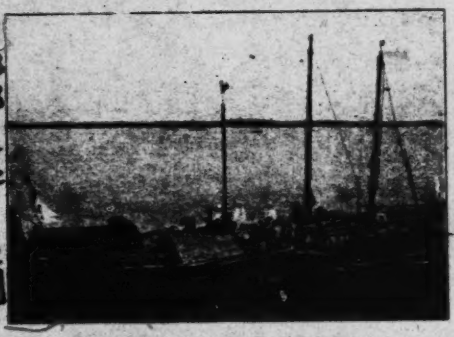

868. BRINGING THE PADDY TO THE RICE-MILLS.

of every class and caste, with his foreign connection and longer experience, has an incalculable advantage over the untravelled Burman. Beginning with a lower standard of comfort than the Burman—squatting on the bare soil where the poorest Burman makes a floor, wearing cotton where the other wears silk, and being able to improve his original condition upon half the return that the Burman expects for his work—the Indian immigrant finds land worth his labour which the Burman leaves waste. The influx of races whose religion it is to multiply, without regard to the prospect of subsistence, must speedily result in lowering the scale of life for everyone in Burma—a country of which it may now be said that "a large share of the happiness of each individual is derived from the consciousness of the well-being of other individuals." (Herbert Spencer, *Principles of Ethics*, Vol. I., p. 297.) Commencing by hiring the cheap Indian labour to reap his corn, then to plough and till his fields, the while emulating his neighbours in superfluous works, the Burman is apt to end by becoming the debtor of his servant, and mortgaging to him his lands. It seems to many that there is no escape for the Burman from the Indian flood that now menaces his country. But up to the present no class of Indians has attempted to deal with land subject to the vicissitudes of the Burman riverain soil. It is unlikely that people of less versatility and resource will establish themselves there. In 1879, when the vagaries of the Irawadi had submerged the cultivation on the Panhlaing creek some twelve feet, and the eaves of the houses were under water, the cattle were saved in hasty platforms made in

Bse
[426]
Ba
Bse
563
241
731
Bse
[361]

868. FORESHORE AT THE FACTORIES.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma API
Indians
Burmese AP4

Ba
Bse
241
731
563
trees. All that the villagers asked for (and of course got) was exemption from land-tax. Another hopeful feature is that the Burman is not devoid of the quality of self-criticism. With the Indian retail trader comes also the wholesale merchant—Persian, Parsi, Súrati, Chetti and Bania. And the Burmans at large accept the situation, never dreaming that by travelling abroad and seeing for themselves how other nations manage and how they fare, they might learn to conduct their own business, and help to save Burma from sinking to the level of proletariate countries. Natives of India and China have learned so much in their capacities of assistants to European merchants that they are getting the retail trade in European goods to themselves. Even as importers, with their agents in Europe, they are making themselves independent of the European merchant in the East. The European spheres of activity on which Burmans

Ba
Bse
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[177]
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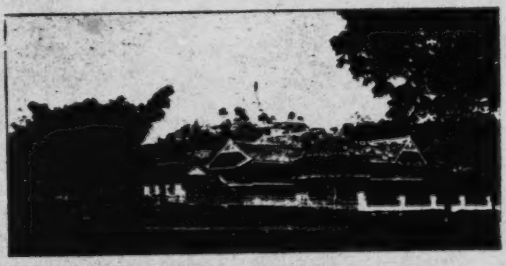
Ba
[341
177]



368. EUROPEAN TYPE OF HOUSE.

have entered are saw-mill enterprise and the profession of advocacy, in which latter they have attained a high standing.

Ba
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To the Burman, the native of India is the foreigner *par excellence*—*Kalá*—and shares the disrepute that a stay-at-home people commonly accord to the foreigner, especially when he is a needy one. To them he is the dog that eats the crumbs which fall from his table ("*Kwe-Kalá!*"). While the Chinaman, despite his uncouthness and uncanny parasitic trade, is considered an eligible man, *Kalá-mayá*—nigger's-wife—is a term of reproach. The *Kalá* half-breeds are called *Zarbádi*. They appear to possess fewer good qualities than either of the pure races. The Euro-Burman half-breeds are called *Bayinji*—(Feringhi, the Indian equivalent of Frank) explained by the Burmans as *Bayin-dyí* (adherent of) the Great Prince (the Pope).

Bse
609
563

Ba
Bse
563
Europeans are the only remaining foreigners whom the Burmans encounter, excepting a few Armenians, Jews and Malays. Armenians were beginning to play